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The Woman of Samaria.

BEING THE

SUBSTANCE

OF A

DISCOURSE

DELIVERED AT

SCOLES in YORKSHIRE,

In the YEAR 1762.

By JOHN CENNICK.

Ho! every one that thirſteth, come ye to the Waters, Iſa. lv. 1.

The Spirit and the Bride ſay come, and let him that heareth ſay come, and let him that is athirſt come, and whoſoever will, let him take of the water of Life freely, Rev. xxii. 17.

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THE
Woman of Samaria.

"Jesus said, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water," John iv. 10.

THIS verse is taken out of the notable conversation of our Saviour with a woman of Samaria. He was sitting by the side of a well when she came to draw up water; and as it was his office in the world, and the intent and design of his becoming man, to seek and to save such as were lost, he began to open to this woman his mind, and first asked her for a little water: The woman, seeing that he was a Jew, wondered at such condescension, for we are told "the Jews dealt not with the Samaritans," and asked him, how it came to pass that one of his religion could stoop to ask water of a Samaritan? And this gave our Saviour the opportunity to tell her, "If thou knewest who it was that saith to thee, give me to drink, thou wouldest have asked of him, and he would have given thee living water." Had the woman had ears to hear, this would have been the best news that ever she had heard; and indeed I look upon this place as one of the most encouraging parts of all the word of God to a sinner, and worthy

to be attended to with the utmoſt ſerioufneſs and with all our hearts.

I deſign to make ſome obſervations on the whole hiſtory of this converſation of our Saviour with the woman, and ſpeak of the words which I have ſingled out for the text in its place.

We are told, that when our Saviour was diſpoſed to leave Judea, and return to Galilee, "he muſt needs go thro' Samaria," not only becauſe there was no other way, or becauſe he could not have conveyed himſelf into Galilee by means of his divinity or otherwiſe, but love and mercy obliged him to go that way. He knew there was a poor wicked woman living in Sychar, who was a ſlave to her whoredoms and her luſts, and in the high road to periſh, and therefore he would go that way, that he might call her to the faith, as well as many of her fellow-citizens and neighbours, and be their Saviour. Thus the Shepherd ſeeks out his wandering flock, and ſaves and brings back ſuch as were loſt.

When our Saviour had ſent away his diſciples to provide meat for their journey, and had reached Jacob's well, he ſat down weary there, about the middle of the day, having yet, perhaps, taſted nothing. How particular is the ſcripture! it ſays, "he was wearied with his journey" when he ſat down; to teach us, that he has experienced our weakneſs: And now every poor wayfaring man on the road, every peaſant, every workman, may think when they are fatigued and tired with their journy or work, that our Saviour has been tired this way. He knows how to pity me, ſince he has felt wearineſs, and knows what faſting and hunger is. It ſhould comfort the traveller and tradeſman, the farmer and labourer, to remember, once Jeſus ſat weary down on the well, and put them upon thinking,

ing, O thou dear Maſter of thy people, thou Lord of all, thou haſt felt our wearineſs and weakneſs, have mercy upon me, and let it obtain a reſt for my ſoul in the kingdom of God, when the days of the years of my pilgrimage are ended.

O forget not, that once the good Shepherd of Iſrael walked about the world, and his limbs and feet were often tired and weary when he came down to ſeek and ſave you, like ſheep that he had loſt. He travelled on foot and was fatigued, that you might be carried home in his boſom; he was a pilgrim in his own world, to purchaſe for us, "a houſe not made with hands, eternal in the heavens."

While he was reſting himſelf, the woman came with the water-pot to fetch water from the well; and now Jeſus ſaid to her, "Give me to drink;" the woman wondered at his requeſt, becauſe he was a Jew; but doubtleſs the angels of heaven wondered more, to ſee the Creator aſk a little water of a creature. This was indeed great humiliation, and ſhould make us loath all pride and highneſs, all reſentment and haughtineſs for ever.

Here a poor ſuffering man, a perſon who is reduced to want and penury, may alſo be comforted, ſince God his Saviour once was poor in the world, and aſked an enemy for a little water. Thus we read, he was another time ſo hungry, that he would have been glad of a few figs to ſtay his hunger, when he ſought it at a fig-tree but found none.

We cannot be poorer, meaner, more hungry and thirſty, or reduced, than he ſtooped to be, whoſe poverty ſhall make us rich in this world, and in that which is to come.

The Samaritans and Jews had no dealings together, becauſe of their differences in religious matters, and that made the woman wonder moſt, becauſe

cauſe a Jew would ſpeak to her. She little thought that the Lord of Jews and Greeks was ſitting before her, who both loved thoſe in Jewry and thoſe in Samaria, and was come both to make one fold under one Shepherd. Here we may learn how ill and weak it is to ſuffer our prejudices ſo high as to reject any one becauſe his religious ſentiments differ from ours. If our Saviour had not more patience with us than we have with one another, or did not love us better than we love one anoter, we ſhould none of us be ſaved at laſt; but he pities and bears with us in our miſtakes and failings, and judges not according to our inſight into points of doctrine or manner and form of worſhip." His eyes try the heart and the reins," and where he is beloved, there all is well.

The Jews believe the temple of Jeruſalem was the right place of worſhip, and therefore cried, "The temple of the Lord! the temple of the Lord!" The Samaritans thought the mountain of Samaria, where Jacob worſhipped, was the right place, and would not receive the prophets becauſe they worſhipped in Jeruſalem, and only adhered to the five firſt books of Moſes, and their boaſt was, "The mountain of the Lord! the mountain of the Lord of hoſts!" This made ſuch a diviſion between them, that they of Samaria hated the Jews; and the Jews, when they could give no worſe name, called men Samaritans. Here we may ſee what miſchief bigotry and zeal for one's own church or party can make in a land, whereas often the real difference is not material, nor can be, where both ſides heartily believe in Jeſu's divinity, and are partakers of his Holy Spirit in their hearts; and however we may think otherwiſe, we ſhall find in that day ſouls with the Lord, "redeemed out of every nation, kindred and people, and tongue, who have all waſhed their

robes

robes and made them white in the blood of the Lamb, and therefore ſhall they ſtand before the throne, and go no more out." If none could be ſaved but as are allowed to be right by all ſorts, then none would be ſaved at all. Let us then have patience with one another in religious matters, and know, that whoever perſecutes, or is bitter, is wrong, let who will be right; and ſuch a ſpirit, whether for or againſt our party, muſt not be encouraged, for it cannot be of Chriſt. When the children of Iſrael, at their great feſtivals, went up to worſhip at Jeruſalem, they went up in their tribes and families apart, and perhaps mingled not till they entered the temple, and then all joined in one ſolemn rejoicing and prayer. All had their eyes to one offering, adored one God, and were properly one flock; ſo now the different companies of chriſtians go up apart, and all retain their little peculiarities; but when the whole ſhall enter the New Jeruſalem, I mean all out of every congregation and tribe, who have believed in Jeſus and are ſaved, we ſhall bluſh that the beſt have been ſo ignorant and miſtaken, and agree for ever and ever to worſhip and give glory to the Lamb that was ſlain, and his one great offering, his merits and love, ſhall be the ſubject of our one ſong when time is no more. Now let us who have found mercy remember, we are one man's ſons, we have one Father, one Saviour, one faith, one baptiſm, one ſincere view, namely, to love and live only to him, and let us ſee that we fall not out by the way.

We may learn yet one thing more from the woman of Samaria's wondering that Jeſus, a Jew, would ſpeak to her, and that is, if ſhe could wonder when ſhe only looked on him as a man, how much ought we, who know he is the "high and lofty One who dwelleth

dwelleth in the high and holy place," and yet condescends to speak with sinners, and this he does even now: What he says to her he says to us, "If thou knewest who it is that speaketh with thee, thou wouldest ask of him, and he would give thee living water." Had she indeed known her Lord and Saviour was there, or guessed that the Stranger with whom she was speaking was no other than the same God who aforetime so met her father Jacob, and blessed him, she would not have been long before she had prostrated herself at his feet with tears, and obtained of him water from the well of life; she would have asked of him, and he would have given it to her: but she did not know who he was; she thought, as many in our time do, that he was only a man, and not God blessed for ever, for else both she and they would make all their prayers to him, till all had found in him eternal life: Therefore, because she understood him not, she reasoned what water he spoke of: she said again, "Thou hast nothing to draw with, the well is deep, from whence hast thou this living water? I hope thou dost not think thyself greater than our father Jacob that gave us this well, and drank of it himself, his children and cattle." Here we may see what she thought of Christ, and these her mean thoughts were the only cause of her being so far from receiving eternal life at his hands. Our Saviour perceived her ignorance and stupidity, and yet willing to save her, said, "Whoever shall drink of this water shall thirst again, but whoso drinketh of the water that I shall give him, shall never thirst, but the water that I shall give him shall be in him, a well of water springing up into everlasting life." One should have thought, however dull and unawakened she was before, she could have understood that he spoke of somewhat divine and heavenly;

heavenly; but she was still the same, and thought perhaps he had some water which had the peculiar quality to stay the thirst, and therefore asked it of him, but did not receive it because she asked amiss, and neither did her heart thirst or feel the want of his redemption; but she wanted the water only to save her the trouble of coming so often to the well to draw; and when she had said this, our Saviour altered his manner of speaking, and bid her "go and fetch her husband." He was not angry at her great stupidity in spiritual things, nor was displeased because she was such a stranger to the scriptures, wherein is so frequent mention of living-water; but he pitied her, and indeed she needed pity, "for the god of this world had blinded her eyes," and stopped her ears; nor did our Saviour thus behave for her sake alone, but to teach us, the servants of the Lord must not strive, but be meek and gentle, and patiently labour and watch for souls, "as the husbandman waiteth for the early and latter rain;" so neither when he was about to convince her of her sad condition (for she was then living in uncleanness and whoredoms) did he begin roughly, or thunder against her the curses of the law, but meekly said, "Go call thy husband and come hither;" the woman answered, "I have no husband; Jesus said, thou hast said well, for thou hast had five husbands, and he whom thou now hast is not thy husband, in that saidst thou truly." In this tender manner he brought her under convictions, and told her of her sinful and unchaste life, and forces her, as it were, to feel he was no common person; for she, struck with the answer of our Saviour, said directly, "Sir, I perceive that thou art a prophet;" and as it is likely she had often wished to see one who could satisfy her which was the right place of worship, she now proposes it to him,

and then he assured her, that although the Samaritans were to blame, and that the "salvation should come out of the Jews," yet he told her, "neither in Samaria, nor at the temple, but in every place where such as worship the Father in spirit and truth are, that is the right place, and such the Father seeks to worship him." Hence we are taught, that it is not our form or mode of worship, nor is the place wherein we are met, or the words or order used therein, the main thing in pleasing God, but the inward and true worship of the heart; "he requireth truth in the inward parts." A good form is commendable, but to love the Lord our God with all our hearts, and be really devoted to him, and to have our bodies his chaste and clean temples, and to know him there through the Holy Spirit, is more than all other things, and far weightier in his sight.

The woman, though a little enlightened, was still ignorant who she had with her, and therefore said, "I know Messias which is called the Christ cometh, when he is come he will tell us all things." Now our Saviour's hour, and the time of her conversion was come; for he said to her, "I that speak unto thee am he." I dare say, that moment God the Holy Spirit opened her eyes and her heart, and she saw and believed on him. Doubtless she was overcome with joy and love, without remembering she was a woman, or thinking what people would say, she left her water-pot, she forgot what she came to the well for, and went and told the men of her city, "Come, see the man that told me all that ever I did, Come see the Christ." Thus when any have found our Saviour in their hearts, they want to call, if possible, all the world to him, and even for this they would be content to undertake any labour, and go through any difficulty, and think themselves

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happy, if only they can bring one more to be acquainted with Jesus.

We do not hear that the woman asked any more questions about the living water, or blundered any more about the person of Christ. Her heart now felt what it meant; she was a witness that a soul that has drank of it shall thirst no more; it led her so far, as to forget a little while her lawful business, that she might bring others to the Fountain of life, and let them also see him and be saved. I suppose, when she went into the city she told her people, Rejoice with me, for I have found the Lord, I have found the King of Israel, the Christ, who should save his people from their sins; especially methinks I see her telling the man with whom she had lived an adulteress, O come with me, and as we have been fellow-servants of sin, let us share pardon together; I have met the Messias that told me all that ever I did, and laid all my sinful life open before me; he mentioned my guilt and sin with thee, and bid me call thee to him; come then, he has pardoned and washed me, he will do the same for thee. I am sure the same living water which gave her eternal life, washed away her sins, and quenched her lusts for ever. She could no more live as she had done, but now was invited to be the spouse and bride of the Lamb. To this day it is the same; for as soon as any have found mercy, they can no longer love sin, but they bid an everlasting farewell to all: The very thoughts of their mis-spent life, and of the pain Jesus has endured to expiate it, the remembrance of his grief and tortures, makes them loath their pleasures, their company, and all their lying vanities. Oh, they think, I have done with you for ever, you pierced my dear Master through; you have mingled him the direful cup of wormwood and gall,

you have heaped many ſorrows on his heart and put him to grief; you have ſet him at nought, reviled, and crucified my Beloved, and robbed me of many days and years of real happineſs; but now I am ſaved, I am delivered, and will go back no more.

As ſoon as the woman came and told her people the glad tidings, many more came through her means, and when they had heard Jeſus they alſo believed, and he ſtayed with them two days preaching his goſpel among them. Then they ſaid to the woman, "Now we believe, not becauſe of thy word, for we have heard him ourſelves, and know that he is indeed the Chriſt, the Saviour of the world." Happy men! Happy ſouls! who can ſay this, We know the Chriſt the Saviour of the world. This is life eternal; This is the greateſt bleſſing we can enjoy in this world. O that all here could ſay with them, We know the Chriſt! We know the Saviour of the world!

But the time forbids me to add more to theſe obſervations, I will go on to ſpeak of the text, for what was ſpoken to the woman of Samaria is ſpoken to us and to our children, and we as well as ſhe are eternally concerned. No doubt you muſt think the woman and her fellow-citizens happy to have had the Lord ſo nigh to them, and to feel his eternal life like a well flowing up in their hearts; but then you may be happy along with them, the Lord will be as nigh to you, if you aſk him he will give you the living water.

The words naturally divide themſelves into four parts, which I ſhall ſpeak of as they are ſet down.

Firſt, Our Saviour ſays, "If thou kneweſt the gift of God, then thou wouldeſt aſk of him." He means the gift of eternal life, and therefore calls it a gift, leſt ſhe or we might be tempted to ſuppoſe it

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was bought, or deſerved or merited by any thing we can give. It is elſewhere called the free gift; and the kingdom, the ſalvation, the grace, and mercy of God muſt ſo be preached in oppoſition to all the falſe notions in the world of being received and pardoned, or obtaining heaven by our obedience, ſervice, or good works. God gave his only-begotten Son. Jeſus gave himſelf for us. He gives the living water. He gives it freely, and ſells it without money or without price, and all who ever come to heaven or obtain ſalvation, muſt be witneſſes that it wa given to them. This is neceſſary to be known of all men, becauſe ſome have ſought to enter the ſtrait gate, and have not been able, therefore, becauſe they ſought it as it were by their works, and did not know the gift of God. But who knows it is free grace and a free gift, and are enlightened to ſee their own unworthineſs and unprofitableneſs, ſuch, like poor vile beggars, come to Jeſus, who is the door of mercy, and the very gate of heaven, and there they beg and are relieved. Our Saviour will have us feel and know we have done nothing but what would merit eternal judgment, leſt after he had vouchſafed us mercy we ſhould think, by a ſober life, by meritorious deeds to have deſerved it, and ſo we be found ſpiritual thieves and robbers, who have robbed the Son of God of his due praiſe and honor. It is well therefore that the holy Spirit gives us thoroughly to ſee ourſelves, and makes us groan under the weight of our miſdeeds and thirſt for mercy, that to all eternity we may glorify the Lamb, who in our diſtreſſed and loſt ſtate gave us peace and loved us freely.

But the ſecond part of the text is, "If thou kneweſt who it is that ſaith unto thee, Give me to drink, thou

thou wouldeſt then aſk that gift of him, and he would give it thee."

Many ſouls periſh for want of knowing who Jeſus is: They regard him only as a prophet, or as one of the higheſt or greateſt of the martyrs, or perhaps an angel, or one ſomewhat beneath or leſs than the Lord, and this is the moſt dangerous error in the world. Believe of him what you will, if you do not believe that he is the true God and Lord, you will never be the better for him. It is this alone makes his humiliation and ſufferings ſo weighty and deſirable, and brings the ſoul to truſt upon him. What is his obedience more than the obedience of Noah, Job, or Daniel, if he be not God? Or what is his blood more than the blood of the martyrs, or the blood of bulls and goats, if he be not the Jehovah, the everlaſting Son of the everlaſting Father? If one jot or tittle of all the bible is true, then is he who talked with the woman of Samaria, and who ſat wearied with his journey down upon Jacob's well at Sychar, the Lord from heaven, the very and eſſential God. When this is once known, with what boldneſs can one venture upon his death, and with what confidence truſt his blood, and adore and ſtand aſtoniſhed at that love wherewith he loved us, at that love which ſo humbled him even to the death of the croſs, that he might ſave us from death eternal who were vile duſt and aſhes. This doctrine is as true as amazing and ſtrange: the Creator and Lord of all did leave the boſom of his Father, and was made lower than the angels for the ſuffering of death. So great was his love to ſinners, that he left heaven to ſeek and win them back to himſelf; ſo great his pity, that rather than ſee them ſuffering the vengeance of eternal fire, he choſe to be a burnt-offering on the tree, and bleed and die in our

room

room and ſtead; therefore ſaid he to the woman, "If thou kneweſt who ſpeaketh with thee, thou wouldeſt aſk him, &c." O! had ſhe known what an Almighty God ſat by her, ſhe would not have behaved ſo coldly, ſhe would have ſunk down before him, and ſaid with greater wonder than when ſhe thought a Jew would vouchſafe to ſpeak with her, How is it that the Lord my God deigns to ſpeak with me? She muſt have broke out like her father Jacob, "How dreadful is this place! God is here, and I knew it not!" Or ſaid, "Lord, what am I, or what is my father's houſe, that thou ſhouldeſt ſhew ſuch mercy to thine handmaid!" Or had ſhe known what a dear Saviour he was, how much he loved ſinners, how tender and merciful, ſhe would have prayed him, O Lord Jeſus, doſt thou aſk water of me? lo, heaven and earth are thine, and of thine own I will give thee joyfully; but I beſeech thee give me better water, let me drink of that river which flows out of the throne, and makes glad the city of God, and he would certainly have given it to her: He would have ſaid as he did once to another poor woman, "Be it to thee even as thou wilt;" for, for that purpoſe was he come, and therefore "muſt needs go through Samaria."

I may ſay the ſame to all you who hear me preach, if you knew who Jeſus is, you would aſk him, and he would help you. If you knew he was the Lord God Almighty, you would think then, why do I tarry any longer? what though my ſins are red like ſcarlet, he can make them like wool; and though they are like crimſon, he can make them like ſnow. What horrid guilt, what curſed nature cannot he waſh and make clean! If all the ſins of the world were laid upon one ſoul, a ſingle drop of his ſweat, one precious drop of his blood could make him in a moment

moment fairer than an angel of God. Nor is he able or mighty to ſave only, but he is willing. His mercy is as great as his majeſty. When a certain leper in the days of his fleſh prayed him, "Lord, if thou wilt thou canſt make me clean;" he anwered, "I will, and immediately his leproſy was cleanſed," and this he did for our ſakes, that we may venture to come to the throne of grace boldly, and obtain mercy in the time of need. If the worſt people in the ſtreets, the moſt polluted ſtrumpet or hardened rebel, knew who Jeſus is, if they knew he was their loving and gracious Lord, they would turn to him and be ſaved. If the doubting and melancholly, whoſe hearts are continually oppreſſed and troubled with fears and jealouſies, did but know him, they would ſoon be happy; but no man, no human creature can believe him ſo loving and almighty as he is. We learn what we know of it through the teaching of the Holy Ghoſt. Before I leave this part of the text, I muſt obſerve, that though many innocently wiſh to have lived in his time, that they could have been with him, and ſo have aſked and got from him eternal life and ſalvation: They need not ſo wiſh, for he is as verily and indeed as near to us as he was to the woman of Samaria. Unbelief hinders us to ſee, as it did her for a time; nor need we go a ſtep to find him: He is preſent with us when we lie down and when we riſe up, when we go out and when we come in, and many thouſand times has called and invited us to drink freely of the water of life. It is a miſtake that one muſt be in the church, or on our knees, or buſied in ſome religious duty always, if we would find the Lord; for this woman was doing the buſineſs of her houſe, and going to draw water for her uſe, when Jeſus made himſelf known to her. You alſo may be induſtrious

and

and busy as you please, only, while your hands are employed in the earthly things, let your hearts be lifted up to the Lord. Speak with him as if he stood before you, and you shall find him nigh to you, and not a God afar off.

I come now to speak of the third part of the text, and that is, "Thou wouldest have asked him." i. e. If thou knewest who I am, then thou wouldest pray to me, thou wouldest apply to me, and I would give thee thy desire. There are some men in the world who think it is not right to pray to our Saviour, but to God by his means, as they term it; and this is because they do not know him; they do not think who Jesus is, and therefore are afraid to pay him divine honour and worship as the true God: but as I said before, whether they be learned or unlearned, rich or poor, the reasons of their scruples is, because they are ignorant of the scriptures and the power of God, and as long as they do not know who Jesus is; they worship, as our Saviour told the woman, "they know not what." All prayers have been made to Jesus throughout the scriptures, therefore nothing is more common than to meet with expressions of this kind, "Lord Jesus, have mercy upon me." He properly hears prayers, and is the person to whom all flesh must come, and every knee bow. He gives eternal life, and accepts the prayers of the needy. It is a blessed doctrine and true, "Whoever calls upon the name of the Lord Jesus shall be saved. There is no other name given under heaven whereby men can be saved. There is salvation in none other." It is his own doctrine, "If thou knewest who it is that saith to thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water." And again, "Come to me and I will refresh you." Ask me,

and I will do it for you. Let others who cannot truſt our dear Saviour, nor believe him to be their true Lord, pray to an unknown God, but ye brethren, be ye chriſtians indeed, and aſk of the God by whoſe name you are called, and you ſhall find, "he hears the poor when he crieth, the needy, and him alſo that hath no helper." I do not doubt but many of you that are here, though you have read and heard this part of the ſcripture often, have never yet aſked of Jeſus for the living water, nor perhaps to this day known what it means; for had you known and aſked it of him with your whole heart, you would have found it in you ſpringing up unto eternal life, he would have given it to you. Aſk it now, and henceforth ſpeak to the Saviour of this thing, that you may drink and live for ever, and not loſe ſo precious and divine a gift for want of aſking.

I come now to ſpeak of the laſt words in the text, namely, "And he would have given thee living water." None ever came to him as periſhing and and undone, but he was their Saviour; or as weary and heavy laden, but he gave them reſt, or as thirſty and in want of his blood, but he gave them freely: and for this end did he open his wounds, that the rivers might flow upon him that was thirſty, and floods upon the dry ground. For this reaſon was he, the Fountain of living waters, ſtricken of God, that his blood and water, his ſweat and tears might become ſalvation to the world, and a well of life.

The Holy Ghoſt is properly meant by the living water in the text; for when Jeſus ſtood and cried in the laſt day of the Feaſt of Tabernacles, "If any man thirſt, let him come to me and drink. He that believeth on me, out of his belly ſhall flow rivers of living water," it is ſaid, "this he ſpake of the ſpirit, which they that believe on him ſhould receive."

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It is the Holy Ghoſt that manifeſts Chriſt to our hearts: It is he that takes of the things of Chriſt, and ſhews them to us, and by this means the blood of the Lamb flows up in our hearts, and he is to us what the rock which Moſes ſtruck was to the Iſraelites, like as that yielded them ſtreams in the deſart, and in the land of the wilderneſs, where there was no water, and is in us as a well flowing up to eternal life. All the merits of Chriſt, his tears and bloody ſweat, are by him conveyed to us, and we drink of this brook by the way, and lift up our heads. He it is that will never leave nor forſake us, till he has led us ſafely to our own good land above, but day and night refreſhes us with this water, or rather with this wine, "till we drink it new in the kingdom of God."

This Holy Spirit our Saviour gives to all that believe in his name, and without him we cannot be happy here, nor hereafter.

Come, then, all ye who hear me to-day, come ye to the waters, Jeſus and his Spirit invites you. Draw near to that God and Lamb, and aſk him, and he will give you to drink abundantly, nor let him reſt till you have found it, to his eternal glory, ſpringing up in you to everlaſting life. Amen.

FINIS.

A HYMN.

1 A Rock the Hebrew army track'd,
Thro' which (as water ſtreams they lack'd,
And ſhadow in the heat)
They were with ſhade and ſtreams ſupply'd;
This rock was Chriſt, the ſhade his ſide,
The ſtreams his bloody ſweat.

2 When high the ſtormy billows riſe,
When clouds prevent the clearer ſkies,
My ſoul finds here a reſt;
A hiding place till all is o'er,
Five caves are made ſecure and ſure,
Where happy I am bleſt.

3 So when I thirſt, or fainty grow,
From theſe five caves five rivers flow
Of water and of wine;
Of this I taſte, and 'tis ſo good,
I ſtrait have help, it drinks like blood,
And ſtays this ſoul of mine.

4 Within this Rock my ſoul deſcries
A thouſand ſacred rarities,
The cleft where Moſes was,
When he the Father's glory view'd,
The back-part of the unſeen God,
As thro' tranſparent glaſs.

5 On this eternal Rock is grav'n
The names of all who go to heav'n;
Here one may ſee his name
So deep inlaid with ſweat and blood;
That whoſo ſees it cries, 'twas hew'd
By my beloved Lamb.

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6 Who curious is, and wants to be
A witneſs of theſe truths like me,
Let him the Lamb believe;
And truſt his ſoul upon the blood
That trickled from the Son of God,
When late he ceas'd to live,